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The Philippine Islands.

By MARGARET McLOUGHRY, Dean of Tarkio College.

IT is a calm summer day on Mt. Olivet. The one perfect life on earth has been lived. The one perfect man has suffered the most cruel, ignominious death. He has burst the bonds of the grave, has walked and talked with His disciples, given them His final words of comfort, and is now about to ascend to His rightful home in heaven with the eternal Father, whose infinite love for fallen humanity had permitted this awful tragedy. His departure, however, is not all joy. He has loved these sinful earthy men with a compassion beyond our comprehension; and more than that, all around Him and away beyond the hills and across the seas, are other human beings whom he has not helped. He can stay no longer, and only a few devoted followers are left ready to take up His cause and carry the bread of life to those who have it not. To them he gives the commission in these words: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth."

Nineteen centuries have passed. One generation has followed another into eternity each bringing with it some to carry out this last request, and yet less than half of the inhabitants of the world have ever heard that we have a Saviour; the rest are living in dense darkness. However, within the past century and a half a new spirit has animated God's people. The leaven of humanitarianism has been working in civilized nations. It has pervaded literature, science, politics, religion, to such a degree as to change the course of events and produce such brotherly love and kindly charity as have never before been known. This has culminated in the missionary movement since men have learned to read our Lord's interpretation of the word 'neighbor' as referring to all mankind—all who were created in the image of God. There is now no creature too low or too mean to be the object of His love and care nor of the compassion of His followers. And yet the world is not saved. Even though missionary activity has grown largely during the past century and the Word has been sent to many nations, yet the commission had not been fulfilled when God gave to America, a professedly Christian nation, a large group of islands in the uttermost parts that we might behold their need and our debt by doing for them what Christ has done for us.

Those of us who have lived our lives in America, isolated from other nations, our interests confined to the five great continents, can scarcely realize that the

land surface of the island world is almost double that of the great continent of Asia; and it is perhaps a more startling revelation that this one island group belonging to us is as large as England, Scotland, Wales and Ireland. No histories of these island groups have ever been written, for the people lived on from generation to generation with no care for the past or the future, interested only in the food necessary for the day. Hence when the electric wires flashed across the continents on that Sabbath morning in May, 1898, the news that Admiral Dewey's fleet had taken possession of Manila Harbor in the name of the United States, it is not strange that educated men and women quietly drew out their dusty atlases in order to locate the islands and did not comprehend even then that there were about 3000 islands in the group with a population of 7,500,000.

Geographical Study and Resources.

The position of the Philippine Islands is in the North Pacific Ocean three hundred miles southeast of Hong Kong, the nearest point in China, and forty-five hundred miles west of Hawaii. They cover an area of eight hundred thousand square miles. The mountainous outlines of the islands show that they must have been heaved up from the depths of the sea by immense volcanic action. The group consists of numberless small and insignificant islands with about ten of some importance, the largest of which, Luzon, is about the size of Pennsylvania.

Many beautiful rivers water the island and fertilize the soil for abundant vegetation. The forest area is estimated at 50,000 acres, and much of the timber is of immense value—hard wood of exquisite grain from which fine furniture can be made, wood that withstands the attack of the white ant, wood that is impenetrable by the marine worm, and wood that will not rot when placed in the ground. Then there are dye woods of seventeen varieties, rubber and gutta-percha trees so profitable as to yield the planters from a $150 to $200 an acre, the nipa palm used for thatching and making the walls of houses, the bamboo used as it is in Oriental countries for the construction of all sorts of things, from jewsharps to rafters, and the cocoanut from which the "world's supply" of copra is made.

"No better soils are to be found anywhere in the world than exists here and under the climate of the Philippines perpetual growth may be maintained." Of all the products of the soil the Manila hemp is probably the best known as it yields sixty per cent of the exports of the Archipelago. Rice is extensively cultivated, but the consumption exceeds the present production. The islands are said to possess unlimited possibilities for the production of coffee with scarcely less adaptability for raising sugar cane. In addition to these, which are only a few of the resources of the soil, all ordinary garden vegetables and fruits of all climates have been abundantly produced, and under better cultivation with American implements of labor, if the inhabitants could be taught to work, might be increased many fold. The very fertility of the soil, requiring as it does little effort for the yield of large results, has prevented the people from cultivating habits of industry; because their needs are so easily supplied that they see no necessity for labor.

This lack of ambition and of industrious habits has prevented too the opening up of the mineral resources of the island. The coal in Cebu is of the best quality and is found in seams so near the surface as to be mined with little difficulty. In many other islands the same condition is known to exist. Besides this, iron, gold, galena, alabaster, petroleum, copper, sulphur, lead and many other minerals have been developed to some extent. But all this wealth in wood, grain, fruit and minerals cannot be realized without foreign labor until some stimulus has been supplied and the people educated to an appreciation of the

benefits arising from greater prosperity.

The climate is trying to Americans and Europeans, but, for a tropical country, is neither so hot nor so unhealthful as might be expected The Taft Commission reports the opinion "that no tropical islands in the world enjoy a better climate than do the Philippines." However, those who suffer from severe wounds and wasting diseases improve so slowly in this region that it has been necessary to expend large sums of money in sending sick soldiers to Japan or the United States to recover their health. In northern Luzon is an extensive highland region with an excellent temperate climate, where the air is pure and bracing and the highest temperature recorded during the hot months has not reached 77 degrees. The government and also some of the mission boards have already undertaken the erection in Benguet of suitable homes and sanitaria where those who are in need of the change may find comfortable quarters and necessary medical attention. The severest effects of the heat are felt in the intense thirst it causes, and as the water is generally poor some substitute has to be provided. In Manila the Young Men's Christian Association maintains a lunch counter, where ice-cream, lemonade, and such soft drinks may be procured at reasonable prices. This is a favorite resort of the soldiers who visit the reading rooms, or pass from one point to another within the post, and prevent many a young sailor or civilian, as well as the soldiers, from entering the too frequent saloon because "the fearful Philippine thirst" has already been satisfied at the Association quarters. Dr. Arthur J. Brown says: "In general, persons with an organic weakness or a predisposition to disease should not go to the Philippines, for the climatic conditions will quickly find and develop the weak spot. But the man or woman of sound constitution and clear conscience, who takes plenty of exercise, eats, drinks, and rests sensibly, remembers that the noon sun and the chilling draft are his enemies and he who has the habits which a decent man ought to have anywhere, can live in the Philippines without fear."

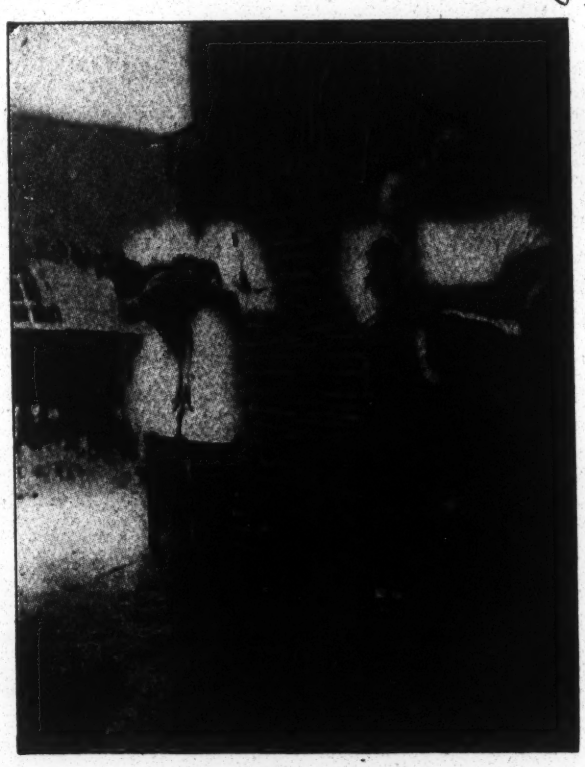
But all this vast territory with its marvelous resources is worth little when compared with the souls of the 7,500,000 human inhabitants who recognize now no other flag but our own. They are to be accepted as an added burden laid upon the white American for whose elevation into the ranks of citizenship and civilization we are individually responsible.

They are a mixed race—not by any means all Filipinos. There is as much difference between tribes as in any other uncivilized countries and as many grades of civilization—or barbarism—as may be found on the continent of Africa. In and about Manila the people have come into contact with foreign merchants for so long that a comparatively high state of civilization has been reached, while in some of the smaller islands and the remoter regions they are little above the brute creation. In general the following traits may be found in all of them. They are superstitious, and even in the hottest weather are said to sleep with closed windows and doors in order to keep out the evil spirits. They have no regard for truth but will lie even in the confessional. They have a higher regard for woman than do most Orientals. A husband cannot control his wife's property, and very frequently a woman manages part of her husband's business which requires the same skill and training that he has. Dr. John Bancroft Devins in his "An Observer in the Philippines" sums up their characteristics thus: "He is naturally curious and inquisitive, but always polite especially to his superiors. Though calm he is secretive but often loquacious. He is passionate and cruel to his foes. He is very fond of his children, who are, as a rule, respectful and well-behaved. He venerates and cares for the old. His

guests are always welcome. He is rarely humorous and seldom witty. He is sober, patient, and always clean. He is superstitious and credulous. He is ambitious socially and fond of pomp and glitter. He will do what you want him to do, has no idea but to please." While they are models of personal cleanliness with respect to bathing they are constitutionally opposed to every sort of sanitation. "God wills it" is the sentiment which determines their actions when ill, and they have no hope of preventing illness by hygienic principles.

Brief History of Philippines.

So much has been written and read during the past nine years about the known history of the Philippines that not more than the principal points need be enumerated here. A Portuguese nobleman named Maghallanes inspired by the report of what Columbus had discovered on his voyage became desirous of finding a passage from the Atlantic to the great ocean which Balboa had reported to Europe. Forsaking his own king, who would give him no help, he became naturalized as a Spanish subject and won the favor of King Charles I of Spain and offered to find for him some spice islands. The Emperor provided him with a fleet of five ships which sailed out of the harbor San Lucan de Barrameda on August 10, 1519. He sailed westward, and after four months touched Rio Janeiro on the coast of South America, then southward for almost a year until he emerged from the strait so fitly bearing his name into the calm and sunny sea which he named the Pacific Ocean. The first European on this mighty ocean, he sailed on until he saw "the forest-clad hills of the Philippine Islands" on March 16, 1521. A little later he landed on the island of Cebu, where a solemn covenant sworn in blood was made with the monarch. Here mass was celebrated for the first time, a ceremony which so over-awed the natives that many of them received baptism and swore allegiance to the King of Spain. To strengthen his friendship with the King, Magellan undertook with only forty of his men to help to conquer a troublesome neighboring tribe. He had underestimated his enemy's strength, however, and was killed in battle only twenty days after he had landed. A monument marks the spot where he is supposed to have fallen and another stands near the Bridge of Spain in Manila. One of Magellan's ships loaded with spices managed to return home having circumnavigated the globe and opened up the route for many voyages



FILIPINO FAMILY.

between Spain and the islands, which were named twenty years later for Prince Philip. After Philip II became King he took actual possession of the group and sent monks to convert the inhabitants to Christianity. From that time Spain held undisputed possession with a few interruptions. When the Dutch were making a stand for their release from the Spanish government in the seventeenth century they sent armed vessels to capture Mexican treasure ships and at one time might have taken Manila had they pressed their advant-

age. In 1761 the British succeeded in taking Manila but after a few months' possession the Treaty of Paris required them to abandon the city.

The story of Spanish cruelty and oppression in all her colonies, of the suffering of the Cubans, and of the war declared against Spain for their sakes, of the sailing of Dewey's fleet into Manila harbor on that peaceful Sabbath morning, his hauling down the Spanish emblem and waving the stars and stripes, of the long deliberation of President McKinley over the problem of what to do with the new possessions, of the settlement with Spain by the payment of twenty million dollars—all this has been too recently enacted to require further relation here. Suffice it to say that it was only after careful consideration and earnest prayer for guidance that our Christian President reached the conclusion "that there was nothing left for us to do but to take them all, and to educate the Filipinos, and uplift and civilize and Christianize them, and by God's grace, do the very best we could by them, as our fellow men for whom Christ died." With this as our aim surely God will bless us and our new possessions and the efforts we make to carry out this noble purpose.

After three hundred years of Spanish rule in which oppression and greed formed the principal elements, nothing better than the present condition could be expected. The people were not satisfied with their rulers and many times rose in rebellion against them; but they had little strength of their own, and the power of Spain linked with the tyranny and superstition of the Romish Church overcame them every time they made any resistance.

The domination of the Church of Rome has been at once an advantage and a disadvantage. While the people who are faithful worshippers in the Roman Catholic Churches have a vague idea of what Christianity is, yet they have never been permitted to get from God's own Word the true plan of salvation and the directions for daily living, but have been obliged to depend upon the friars who were selfish and worldly and lived anything but godly lives. However they know there is a God and a Christ who made atonement for sinners, and some of the most familiar terms of their religion are the basis upon which the fundamental doctrines of Christianity are built, and these do not have to be unlearned.

Union between church and state is the only political condition they know, therefore there is a danger that in order to make themselves Americans, as they wish to be, they will adopt the Protestant faith without having experienced the influence of true Christianity in the heart. They do not seem to be essentially religious, but take up religious forms and ceremonies as though they were mere superstitious beliefs, although there are among them multitudes who have already made profession of the faith that is truly their own—a faith that shows itself in their works.

Some of the Problems.

With regard to their treatment, many problems confront the Amercian people. One of these is the Chinaman. John Morley said a few years ago "In the waters of the Pacific there lies for America a risk and a possibility." We know that the crucial point is just being reached in China. She has thrown off her cloak of conservatism, and now what shall she put on in its place? For many generations the Chinese have been migrating in large numbers to the Philippine Islands, have been intermingling and intermarrying with the natives until many of their stronger traits have become part of the Filipino character in the present generation. They have done the hard work which the Filipino was too lazy and too indifferent to perform. Their diligence, thrift and willingness to work have raised the standard of living and done much to increase the prosperity of the islands. They are the merchant class, the money lenders, the

shrewd money-making class. "Twenty-six thousand young men control the most of the wealth among the merchant class." Does it not appear that God had the welfare of the Chinamen in His heart as well as of the Filipino when He opened up the country to the influence of a Protestant nation? An article by Major Lewis Livingston Seaman in a recent number of the North American Review states that it is not possible for the low-bred Filipino to become self-governing in a generation. Like the Anglo-Saxon he needs centuries of education. In his opinion "the exclusion of the Chinaman was a diplomatic blunder. He ought to be imported as his presence will do more for the Filipino than any other factor." Ex-Governor Taft and others who have made a study of conditions differ, however, with regard to the disposition to be made of this foreign element and the problem may not be easily settled.

Another problem is the system of public schools best adapted to the people. Almost one hundred years ago the Spanish government issued a decree that schools for both sexes were to be opened in all convents. The results, however, seem to have been far from satisfactory, and ever since the United States have had control of the island great progress has been made from year to year. The cost to our country is nearly $2,000,000 a year, but by the educating of native teachers in the Normal schools the expense of sending and maintaining foreign teachers may soon be dispensed with. In many places much interest is manifested in the schools and the natives are ambitious to learn the English language and emulate the virtues of American heroes. They celebrate our national holidays and sing our national songs. Dr. Devins tells the following: "On Washington's birthday, 1900, the thirty-six school-houses in Manila received each the gift of an American flag from the LaFayette Post, G. A. R., of New York. The school houses were crowded with natives including teachers, pupils, parents, and friends, and many Americans also, because of their interest in seeing "Old Glory" rise and fall for the first time on Filipino breezes over American public schools."

THE OPIUM TRAFFIC.

Its Regulation. The Formosa Plan.

In a country where there are as many Chinamen as in the Philippines, especially men who are recognized as leaders in industry and acquire a high standing, it is not surprising that the smoking of opium should become popular. There was some effort made by the Spanish Government to prevent the spreading of this vice; but when the Americans came into control in order to prevent smuggling, which, owing to the great coast-line could not be adequately watched, the high tariff was reduced. In July, 1903, an opium bill was introduced for consideration by the Commissioners. "This bill forbade the use of opium by Filipinos, or the sale of it to Filipinos and provided for the granting of the monopoly for the sale of opium to Chinamen for one year to the highest bidder. The maintaining of a public place for the smoking of opium was punished by a fine, and every Chinaman was forbidden to smoke opium except on his own premises." A long and interesting debate was held on this bill in which missionaries, Chinamen and Commissioners argued each his own opinion each working for what he believed to be the best interest of the country. The opposition to the passage of the bill was so strong that no definite decision could be reached until a year had elapsed, during which time a representative committee appointed for the purpose made careful investigation of conditions in Japan, Formosa, China, Java and Burma. The plan finally adopted is known as the Formosa Plan, so named because Japan had solved within three or four years a condition in Formosa similar to that which faced the Americans in the Philippines and had ended with

absolute prohibition. Secretary Taft was able on March 1, 1905, to secure the passage by Congress of the Philippine Tariff Bill, which contained this provision relating to the importation and sale of opium: "After March 1, 1908, it shall be unlawful to import into the Philippine Islands opium in whatever form, except by the Government, and for medicinal purposes only, and at no time shall it be lawful to sell opium to any native of the Philippine Islands except for medicinal purposes."

Protestantism in the Philippines.

But the problem which concerns us as missionary workers most of all is that of giving to these people the Word of God, teaching them the Christian faith. Whether or not they are ready for Christianity does not have to be tested, they have already shown that they are. A remarkable story is related of the work of the Holy Spirit in the Islands before the Christian Church had any thought of helping them to find the light. About twenty-five years ago Paulino Zamora, who is called "the Original Protestant," became anxious to secure a Protestant Bible and finally succeeded in getting part of one from the captain of a Spanish ship. He invited his neighbors to study with him, and the friars found him out, took his Bible, and banished him to an island in the Mediterranean Sea. When the American flag floated over Manila in 1898 he returned to his family and taught the Protestant Bible to his son, Nicholas Zamora, who in the meantime had received an education in a Roman Catholic College in Manila. The son became an active worker under the Methodist Mission when it was founded, was ordained by Bishop Thoburn, and in a short time "was preaching in seven different centers to good audiences, and was one of the most widely known, best loved, and most hated men in Manila." Under his leadership the first Protestant church in the Philippines was built in 1900 and largely paid for by the Filipino Protestant Christians.

FOLLOWING THE TRAIL WITH BIBLES IN THE PHILIPPINES.
Missionary Review.

Much has been written on the attitude of the Filipino toward the Roman Catholic church; some advocating the change to Protestantism and others general satisfaction with the prevailing conditions. Some argue that Roman Catholicism is Christianity, therefore why send missionaries to a Christian community? There are many reasons why Protestantism has a right to advance. In the first place a large number of the natives have never been reached by the Church of Rome and have not had the opportunity to accept or reject the Gospel. In the second place the Aglipay movement—which is fully explained in "Christus Redemptor"—with its large following resulting in the organization of the "Independent Catholic Church" shows clearly the prevailing dissatisfaction with the friars and their rule. In the third place there is necessarily a large American community growing up since the United States has had possession, which requires Protestant churches.

The need for these cannot be overestimated, as some missionaries deplore greatly the evil habits into which American soldiers and civilians have fallen, especially with regard to Sabbath observance, and they say that the greatest hindrance to the success of their work is their fellow-countrymen. There is still another reason for the advancement of the Protestant church in the fact that the discontent of many of the younger and better educated Filipino Roman Catholics is likely to lead to atheism if no other religion is supplied to take the place of that which is being rejected.

Dr. Arthur J. Brown in 'The New Era in the Philippines' expresses as his opinion that if Protestants do not succeed in establishing their faith in the islands our government in the Philippines is doomed. He says "Our free institutions cannot rest on atheism. A republican form of government cannot live in an atmosphere of impurity and dishonesty." . . . Major Halford of the army unhesitatingly declares that the Protestant missionaries "are worth more than brigades and divisions of troops in the habilitation of the islands."

The history of Protestant missions begins only a year later than the history of our government there. Two weeks after Commodore Perry's victory the Presbyterian General Assembly in session at Winona Lake, Indiana, endorsed a report of the Standing Committee on Foreign Missions, which ends with these words: "We cannot ignore the fact that God has given into our hands, that is, into the hands of American Christians, the Philippine Islands, and thus opened a wide door and effectual to their population, and has, by the very guns of our battleships, summoned us to go up and possess the land." And on the first anniversary of the battle in Manila Bay the first sermon was preached in Manila in the Spanish language by Protestant missionaries, who had been transferred from the mission in Brazil on account of their knowledge of the Portuguese which enabled them to master the Spanish in a short time. Other missionaries were soon added to the Presbyterian forces, and within a year the Methodists and Baptists had planted stations in the places assigned to them in the general distribution, which was made to avoid their overlapping each other's fields. Other churches, the Young Men's Christian Association, the British and Foreign Bible Society, the American Bible Society and many Christian teachers and officers have helped to spread the Word of God wherever they have had opportunity.

Has All This Been Worth While?

A few instances, for we have space for only a few, will tell the story. Within five years after the landing of the first Protestant missionary there were over two thousand adult Protestant Christians in the Philippine Islands; and in 1904 the missionaries of the Evangelical Union expressed it as their solemn conviction that "with prompt and generous support a million of these souls can be led to a saving knowledge of Jesus Christ within the next generation." The story is related by Dr. H. Agnew Johnston, who returned recently from a visit to the Philippines, that a missionary who was itinerating in Cebu won a small community of people to the Christian faith. They immediately wanted a minister of their own, who should give them the necessary instruction, and went to the city to find one. Here they were told that there was no one who could be sent. They replied that they had come for a teacher and would not go home without one. They waited, repeating their request frequently, until finally it was arranged to send someone until a permanent missionary could be found for them. This shows how hungry for the Gospel they are. In a letter from Manila, dated Jan. 29, 1907, Dr. Lloyd describes a school of small boys who have delightful manners, speak English fluently, and are dressed as well-regulated school boys ought to be. "They

are staying in a room at the Bishop's house and I see and hear much of them. Morning and evening they have their prayers and sing hymns, each choosing his favorite. Saturday one of the household passed through their quarters and found one of the larger boys solemnly reading the Bible to the rest."

One of the most successful schools is that which bears the name of its donor, the Honorable Horace B. Silliman, LL. D., of Cohoes, N. Y., who gave $20,000 to found it. It is located in the city of Dumaguete. The curriculum of the Institute is an excellent one comprising manual training and industrial labor as well as the ordinary literature course and a careful study of the Bible is required of every student. Dr. Silliman's motive is "to give the students such training physical, mental and moral, as will best qualify them to help the inhabitants of the islands to improve the conditions of their social and civic life."

A prominent American who has recently visited the Philippine Islands in order to study the religious conditions says that anyone who has questioned the wisdom of the United States in occupying the Philippines would change his opinion if he were to visit the islands today. The claim of our statesmen has always been that our purpose is to develop, civilize, educate and train the inhabitants on unselfish lines. President Roosevelt says "we have established the government of America assisted by Filipinos. We are steadily striving to form this into self-government by Filipinos assisted by Americans." Our motto must be not "the Philippines for America" but "the Philippines for the Filipinos."

God has shown the American people in many ways that He wants them to take possession for Him. The Filipinos have all confidence in their rulers. They have faith in the American people and believe that they have the religion as well as the statescraft which will save them. If there were no other reason for the pushing of missionary work in the Philippines the eagerness with which they demand it would be sufficient. At some stations the missionaries have had scarcely any opportunity to approach the unwilling because they are kept so busy with those who come in flocks to hear the Gospel. Dr. Brown says that "Protestantism has found the right field in the Philippine Islands and it has entered it to stay."

It has been said that we may have three objects in the Philippine Islands: The first is *national glory*. By obtaining possession of this territory in the way in which it was done we won the respect of both Asia and Europe. The second possible object is *commercial profit*, and many merchants and other business men have already taken advantage of this fact for private ends. The third object is the *welfare of the Filipinos*. Our duty may lead, as it has already led, to much self-sacrifice, but that is only the development of our nobler nature. Dr. Devins says "Governor Taft, Governor Wright, his successor, and their associates in the Commission; leaders of the military, many of whom were humane, even to a fault; heads of departments under the Civil Government; teachers in the public schools; missionaries of Protestant bodies, and representatives of the Catholic church—all these and many other Americans are imbued with the spirit of helpfulness, and are truly representing Him who said: "I am among you as one who serveth." "With self-government for the Philippines the goal for the Filipino, and good will, justice, patience and mutual self-confidence exhibited by both Filipino and Americans in the Homeland and in the Pearl of the Orient, the day is not far distant when both classes will recognize the Providence that brought them together."

We end as we began, with Christ's commission to be witnesses for Him in the uttermost parts of the earth. We have not acted promptly on this request,

but have been busy at other things, making money, but not for Him. However he did not leave us altogether to ourselves but gave this, another great opportunity. We, as a denomination, have no mission station in the Philippine Islands, but that is no reason why we should not do our part in helping to bring these islands to Christ. There are many ways of working, and not the least important of these is in the power of every Christian at home or abroad: we can pray, and we can love these Filipinos, these Moros, these Igorotes, and all the other tribes as though they were our own brothers and sisters. They are those whom Christ loves and for whom He died. Shall we not join the forces already at work and have our part in transforming this new land into a garden of beauty and these people into a God-fearing nation? They are God's people, we believe it is God's plan. May it not be ours, too?

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me, night and day.
For what are men better than sheep or goats
That nourish the blind life within the brain;
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friends?
For so the whole round earth is every way
By gold chains bound about the feet of God."

Tarkio, Missouri.

A Call for More Laborers.

By Rena L. Hogg, Assiut, Egypt.

Note.—The following has been received from one who has been in the foremost rank of service and duty. Few that read these lines can say, "I have done enough"—not until every utmost ends of our territory in Egypt has been provided with laborers may we feel our part is done. May the earnest words of this missionary sink into every readers heart. "Pray" as she says "for more laborers" and if earnest importunate prayer, there will be action—something done —Eds.

DID you ever stand on the wharf and watch wistfully the ships of Tarshish while a voice in your heart whispered "Nineveh?" You were going to obey the voice of course, because you had learned by hard experience that there is no peace in disobedience; but what harm meanwhile to pause a little, watching the dancing water, listening to the cheerful bustle of the sailors and wishing that the voice had said "Tarshish" instead!

If you have ever so dallied with a duty you can sympathize with me to-day as I face, all reluctantly, the duty before me, and that sympathy in your heart should make my task the easier if it should prove that you are my Nineveh. It is no message of destruction I am charged with, nothing I need shrink from delivering and my heart goes freely and wholly with what I am charged to say; but it is always hard to talk to an unknown audience and when one is eager as to results the wish is natural that the message had been entrusted to a person in whom one had fuller confidence than ones-self. May God in whose hand are your heart and mine and who has put into our lips the prayer "Thy kingdom come," help me as I write and you as you read to treat the subject of His kingdom fairly!

Now what is it that I have been asked to do? What is the message committed to my care?

I have been asked to plead with you to send more lady-missionaries to Egypt, to reiterate in your ears, or better still to write on your heart, words that were uttered by one whose love for us compels our attention, "The harvest truly is

plenteous but the laborers are few; pray ye therefore"—while reminding you, as I would seek to remind myself, that real prayer involves real desire, and that if your desires are like Christ's you will be ready to give thanks for an answered prayer, though the answer should be that the Lord of the Harvest should thrust you forth yourself into the ranks of the laborers, or passing you by should thrust forth one around whom your heart's most sensitive tendrils are entwined.

And now you will ask me, why this plea? "We are always sending—some years one, some years two, some years more. Is this rate of increase not sufficient, or at least as great as can be reasonably expected?" And my answer is two-fold. First, that when you read of a large mission party starting out for the foreign field, you may easily be misled into an idea that a greater advance is being made than is the case, forgetting that some may be merely returning after furlough, several going out for a short period of mission work to fill vacancies left by the retiral of other temporary workers, and that out of the whole company there may be but one or two whose arrival *will increase* the number permanently on the field. Second, you are sending fresh workers, are you? Yes, but God's purposes in our lives are not revealed to us not once for all but day by day; and if the Voice that says to-day "Remain in Jerusalem," may say to-morrow "I send you far hence to the Gentiles," so also the Voice that says "Go to Ninevah" may afterwards order return. When a party sets out for the field you know of it. Meetings of farewell are held. Your attention is called to the matter, but do you watch as closely what happens on the field, God's personal calls to one and another that cannot be gain said? If you have not thus watched, it may startle you to hear that in spite of the mission parties you may have read of or seen starting out for India and Egypt year by year, in Egypt to-day the young lady missionaries are fewer by five than they were three years ago, while meanwhile the possibilities and demands of the work have continued their ceaseless growth.

I might base our plea on a two-fold need. I might paint to you the need of Egypt itself, trying to make real to you what Mohammedanism means for women, with its fatalism, its grossness and its vice, and how deadly is the atmosphere it creates to all that is sacred and spiritual, all that can make a woman's life lovely. Or I might paint to you the need of your own workers, urging that their usefulness, their health, and in some cases it may be their very life, have been sacrificed in the effort to do a work too great for them. I could then make my plea very pitiful. Yet I cannot shut out the sorrowful knowledge that this pitiful need is not confined to Egypt, though it may be making to me its deepest appeal there, and I long to touch, not your emotions alone, but your judgment. My desire is that we act fairly and wisely in our plans for the kingdom of God, and it is on considerations of wisdom and fairness that I could base my plea.

Are we fair to the kingdom's interests in our method of manning the field? To judge of this the better let us take a somewhat parallel example.

A large store is built in a good quarter of the city at great outlay. It is well stocked, is properly advertised and has all the different departments considered necessary to answer the demands of the public. But when it comes to the matter of hands, the proprietor of the store contents himself with engaging *one* solitary sales woman for each department, justifying himself with the reflection that she will be able to attend to the demands of some of the customers who enter though others may pass out neglected. Did you ever hear of a business man acting on such a principle of economy? "Truly the children of this world are wiser in their generation than the children of light!"

But I have no idea of finding fault or suggesting reproach. My feeling is

quite otherwise. It is a feeling of hope and eagerness which I would have you to share. Think of it—the store is built, the departments are stocked, some hands have been employed, and now if you will but double the hands before long you will more than double the profits! I do not say that we have all the equipment that we need, that there are not buildings that should be provided and improvements that one longs to see carried out, but I do say that even as things are, without opening one more school or one more clinic, without employing one more Bible woman or one more teacher, without increasing our organization in any way, if we could double our missionary force we might reasonably expect before long to more than double the spiritual results of the work.

Friends, would it not be a pity to have spent so much money as has been spent on the work to have it so well organized, so much machinery in motion, then stultify the whole by insufficiency in the number of workers. Are we not in danger of this? Would you not like to venture out on the experiment of a different policy? Would it not be grand to watch and wait and see what God would do when we offered ourselves willingly, liberally, in generous force, as those wiser children do in the affairs of the kingdoms of this world?

Perhaps you will ask me why I feel so certain that the spiritual results could be so greatly increased even without enlarging in any way our organization. I will tell you. It is because it is just on the more definite spiritual effort that what we may call the economical system has the most disastrous effect.

You remember what happened in the early church. The apostles had too much on their hands and some work was overlooked. The friends of the neglected widows complained and "there arose a murmuring" which required some immediate action if the life of the community were to remain uninjured. What was done? The force was at once increased and when new workers entered the field the wheels of the church's life returned to their smooth motion and the apostles to unharassed "prayer and the ministry of the word."

Did you ever stop to ask yourself what the apostles would have done had no helpers been found to undertake the serving of tables? Which branch of the (work would have suffered, the temporal so called) or the spiritual? Would they have persisted in giving themseles continually to prayer and the ministry of the word to the neglect of the more temporal service? Had they done so would not the injury to Christ's cause have been more immediately disastrous than the injury that would have resulted from confining within straitened time limits their more direct efforts for the kingdom's growth? The seed of murmuring would quickly have borne fruit in visible dissension and jealousy, grieving the spirit of God, disgracing the name of Jesus, and nullifying the effect of the preaching of the gospel of love. It is so still. The temporal duties will gain the attention they require from faithful Christian workers because such duties enforce their demand by the threat of immediate and visible consequences that are even spiritually disastrous and far reaching. If therefore time and strength are insufficient for the different kinds of work required it is the definitely spiritual that will be encroached on because the injurious effects of such encroachment are slow, subtle, invisible in their working, to be measured accurately only by the Discerner of hearts, to whom all such secrets are naked and open. We have our schools, our hospitals, our societies, our churces, which demand much "serving of tables" if they are to be worthy of their Christian name and fit instruments in the service of the kingdom.

Give us now more helpers lest so large a proportion of our time and strength be consumed in the more secular service, that the prayer to God for Egypt, and the message

from God to Egypt that are in the worker's heart as she serves may burn themselves out in a feverish life or be choked into silence by the dust of daily toil.

"The harvest truly is plenteous, but the laborers are few, pray ye"—*Yes, pray ye and pray eagerly*, and what will follow your prayer? Will there not be signs, for shall we speak to the God who is love and whose name is "the Father" and shall He make no sign of hearing? You know that it is not so. He will hear. He will signal. He will assign to you some work to do towards the fulfillment of your own prayer, whether that work seem trivial, or whether it seem too great for you to attempt, see that ye "refuse not Him that speaketh."

Friends, is it not at this point that we so ignominiously fail? So ready we are with the formal prayer, so careless of what follows! Yet is not this the sheerest hypocrisy? Does it not mean that like the Pharisees, we have not the interests of the kingdom at heart? Are we not like them quick to discern the face of the sky but blind to the signs of the times, detecting at once which way the wind blows where our own affairs are concerned but careless of the affairs of the kingdom, indifferent to God's great designs, blind when a hopeful dawn of success flushing the sky calls to increased energy and deaf to his private signals for our personal guidance in the part He designs to allot to us? Did you ever picture to yourself what it would be to stand before the face of Christ and from His lips—lips that have breathed out for you and for all mankind unfathomable petitions of limitless love—to hear the word "Hypocrite?" But thanks be to God, Jesus did not come to condemn but to save and if we but yield ourselves to Him He will take away this spirit of selfishness that makes our very devotions a hypocrisy and will share with us His own spirit. His whose meat it was to do the will of the Father and finish His work. With that spirit in your heart will you not pray the prayer He has commanded and watch for the signs of God's response that you may become instruments in the fulfillment of your own petitions? God's answer may seem to tarry; it may even reach you in some strange disguise,—the mandates of a king on the lips of a carpenter; but if you have the watchful spirit no disguise will mislead you, and however humble be the channel through which the word comes you will recognize the Speaker, welcome the message, and "whatever He saith unto you do it."

The Secret of Missionary Enthusiasm.

IF there is a decadence in missionary interest in the Church of Christ, the cause for it is not to be found in the reasons alleged against missions. All the arguments ever brought in our time against foreign missions were brought against them in Paul's time, and with much more ground then than now; but they had not the least effect of dampening Paul's missionary ardor or checking his missionary activities. It is easy to reproduce those stock arguments which history has answered. They ran something like this:

The Greeks and Romans have their own religion, quite good enough for such as they; the religion of Hebraism is only for the Hebrews. The churches founded in pagan lands remain pagan churches with but a Christian name. Paul himself has to confess that incest and drunkenness are practist in the Corinthian church; to exhort the Ephesians not to steal; to warn the Colossians against "uncleanness, inordinate affection, concupiscence, and coveteousness," and to urge them not to lie to one another. As to the Galatians, they fell from grace as

soon as he left them. The native missionaries and helpers are a sad lot; and even their higher officials have need to be counseled against polygamy, intemperance, and acts of violence. If this is the sort of Christians foreign missions make, the converts might as well have remained pagans. The missionaries themselves are not of much character. Paul, chief of them all, is without authority; he is no apostle; is a heretic; and travels about the country taking up collections, for what he can make out of his profession. Moreover, Christianity has not yet converted Palestine. Christianity is a very minor sect even in its home. It will be time enough to talk about converting Rome when we have converted Jerusalem. Religion, like charity, begins at home. Finally, there are neither men nor money for any such chimerical ambition. The churches are poor; can not afford to build meeting-houses for themselves or pay salaries to their own preachers. It is crazy, under such circumstances, to start out to convert the pagan world to Christ.

Such arguments produced no effect on Paul. The ground of his missionary purpose did not lie in reason, and from his purpose he could not be turned aside by reasons. He had a vision of Christ as a risen Lord and a world Messiah; he had a hope for the world because of that vision; and a love for his fellow-men that made him debtor both to the Greeks, and to the barbarians. Wherever there is this enthusiasm for Christ, there will be a missionary enthusiasm; wherever that enthusiasm for Christ is lacking, missionary service will be perfunctory, contributions will be small, and excuses plentiful.

The answer to all cynical and worldly-wise arguments against foreign missions is the answer of a divinely nourisht enthusiasm. It is something like this:

We have seen the Christ, and do see Him. He is no remote, shadowy, historical figure. He is a living presence. His visible, historical life give definiteness to this invisible, mystical one; his invisible, mystical life gives reality and permanence to this visible and historical one. He is our captain and leader and example in all self-sacrificing labors for others. Wherever He dares lead we dare follow. You have no such leader? Then perhaps it were too much to ask you to follow with us who follow Him? Our hope does not rest on history; Paul had no history, and he had the hope. But that hope is confirmed by history. We are ourselves the children of foreign missions. Foreign missionaries from Rome brought Christianity to England, and England sent it across the sea in Huguenot and Pilgrim to America. What it has done for us we believe it can do for others. But our belief in what it can do does not rest alone on what it has done for us. Our trust is not in it, but in Him. Christianity is Christ; it is the power of a new life, the life of God in the soul of man, defined in the Christ, made available in the Christ. To one believing in this power nothing seems impossible.

This vision of the Christ has wrought a revolution in our love and in our hopes. It has broken down all division walls. There are no strangers nor foreigners; we are all fellow-citizens in God's household. The negro has divine possibilities no less than the white man, the Hindu no less than the Caucasian.

The Christian enthusiast and cynical critic do not and probably can not understand one another. It is certain that the worldy-wise cynic will not be convinced by worldly-wise arguments—and he can understand no other. If the church is to be a Foreign Missionary Church, it is not so much the reason which needs to be convinced as the life to be revived. If we would have a Pauline missionary spirit in the churches, they must have a Pauline vision, a Pauline hope, and a Pauline love. The church, the minister, or the Christian that has no foreign missionary interest lacks either the vision of Christ, the hope for humanity in Christ, or the love of all humanity as those for whom Christ died.

—*Condensed from the Outlook—Missionary Review.*

She Gave Her All.

By Rev. H. G. Bissell, of Ahmednagar.

ONE Sabbath morning during the famine of 1901, a handful of Christians in a village near Ahmednagar were going to celebrate the communion at sunrise. As I approached the town on my wheel, about dawn, a man, who had been watching me coming, walked slowly to the middle of the road and motioned with his uplifted hands, the palms turned toward me, to stop. As I greeted him with the "Peace to you. How is everything?" his face revealed the convert baptized a few months before. It was a sad face to-day. "What has happened, Baba?" (Baba to an adult is a familiar "Sir.") "Our little boy died last night. His mother said, come to the house before you go to meeting. You can return at once. I'll show you the way: it's not far." And before I knew it he had bowed down, touched my feet and raised his hands to his forehead, combining a salutation and a petition.

The man and his wife had been baptized amid the jeers and taunts of many friends and more foes. It had been a great day for the kingdom when they confessed Jesus of Asia as their Saviour and Lord. Want and woe were widespread in the land. Ostracism followed their change of faith and multiplied troubles. The only child, illy fed, grew sick. The parents became frantic. No medicines were available. Every hour of the day was precious for earning a few scanty mouthsful of food. Care and nourishment would have saved the boy.

We came to the house. As we entered the brusque, but brave husband, no longer a father, said to his wife: "Don't weep now. What can we do for him? Look, the Sahib has come." In a dark corner of the only room, near the few rough, ragged bits of blanket, where the babe had been lying, sat the sobbing, childless woman. Her whole frame shook with grief too great to control. The bare body of their boy lay in her lap. Anon she would lift him to her heart, and then would bend over and press her lips and hands upon the cool, lifeless face, with all the yearning of a soul robbed of its one desire. "Why can't he come back to me, my king? What will I hold in these arms now; whom will my eyes watch now?"

I read from the 14th chapter of John's Gospel the immortal words: "Let not your heart be troubled; believe in God, believe also in me. There are mansions to live in. I will come for you all; where I am ye shall be." A word of prayer for faith in an ever-living, always-near God; for courage and strength to endure to the end; then the funeral procession formed. The childless father carried the body on his arms. The bereft mother followed with bent shoulders and streaming eyes. I was the third mourner. "Don't disturb the rest of the people," the father had said, "we'll do all ourselves." There was no procession, no hearse, no cemetery. We dug a grave by the side of a low hill. The mother parted from her boy's body, and we laid it away on the hard stones and in the dirt. To prevent the clods and rough rocks from falling upon the child I threw my coat down for the winding sheet. We filled in the grave, left a mound for memory, and gathered about the table to celebrate the sacrifice of him whose body was crushed for the salvation of the world. The mother crouched near the rude table to get all the comfort she could.

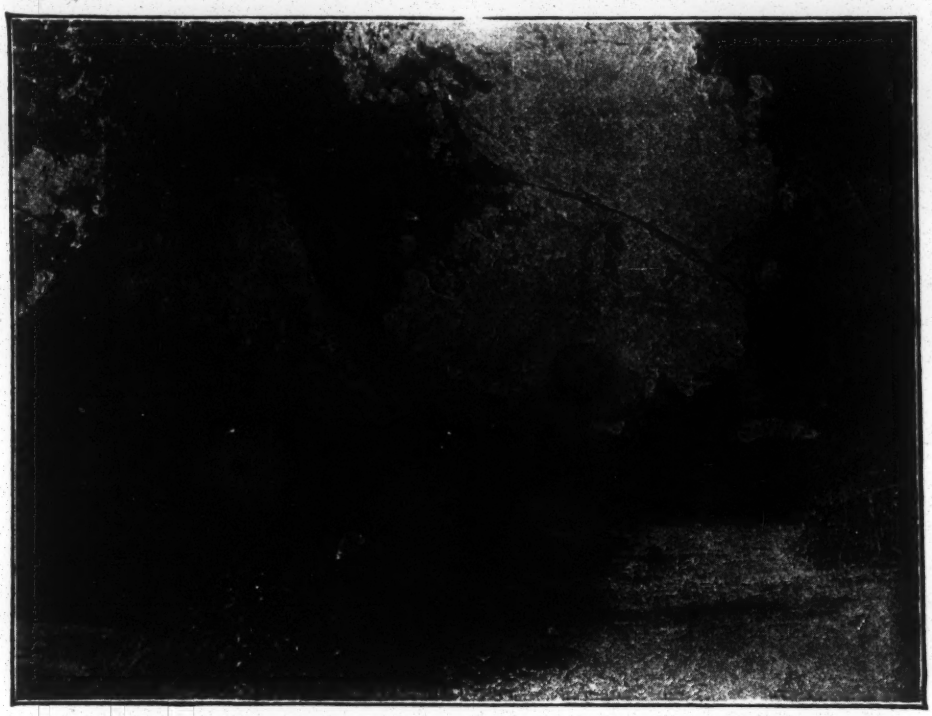
After telling the people where we had been, I read from the 7th chapter of Revelation, "They shall hunger no more. God shall wipe away every tear;" and from the 21st chapter: "God himself shall be with them. Death shall be no more, neither mourning, nor pain. He that overcometh shall inherit these

things." The mourning father arose and interrupted, "O God, do not let go of us. To the end make us faithful. Make us ready for that time"

The service was over. Nothing besides the morsel of bread received at the table passed the lips of most of those famine-wasted participants all that Sabbath day. The contribution plate passed among the people and came back to the table. Then the mourning mother, silent by herself hitherto, stood up and said, "Please forgive me, I will say but two words; our boy we were going to give to God to-day, and ask that he be baptized. Now God has taken him. Only this is left." She thrust her hand into the bundle of rags which clung to her, who knows how, and drew out a pair of brass bangles, mere penny trinkets, which she had slipped off the thin wrists of her babe before we laid him in the grave, adding in a trembling voice, "These were his, my boy's, now we give them to the Lord; there they are." And she crouched down to her crying and comfort again by the table.

She could have exchanged the bangles for a mouthful of food down in the bazaar—*but she gave her all to her Lord.* They and their all belonged to the Lord. Some call these poorer classes of converts "rice Christians." Most of them cannot be bought with rice or price. They have been purchased by Christ. They do without food and friends; they wear rags and leave their roofs for his sake. How many in America, opulent and over-running with God's gifts, give for the cause of Christ's kingdom and go hungry? The honored President of these United States has lately said, "I am for making the condition which obtain in the best communities of our civilized land just as universal as possible;" a task that is worthy of the American. Humanity is greater than nationality.—*Life and Light.*

CUTTING GRAIN IN INDIA.



Missionary Review

A TYPICAL COUNTRY HOME IN THE PHILIPPINES.

Missionary Review

ONE OF THE AMERICAN SCHOOLS IN THE PHILIPPINES.

Courtesy Foreign Report

"LIKE A PALM TREE FLOURISHING."

SCENE ON RIVER NILE, EGYPT.

Foreign News Budget.

India.

Landour, Mussoorie, Aug. 1, 1907.

Dear Friends:

Greetings to you all from this large hill station high up in the Himalayas. I shall not try to describe it to you at all, for it cannot be described. "All His works do praise Him," and especially *here* does "*everything* speak of His glory." When the clouds obscure everything and rise up and enfold one so closely and softly it recalls tenderly One of whom it is written that the "clouds are the dust of His feet." And then when the sun dispels them and reveals the hidden majesty behind them, David's cry rises involuntarily "Thy righteousness is like the *mountains of God.*" And now that the long delayed rains have at last come, in gracious answer to the prayers offered by God's people for this thirsty land, our grateful hearts say with Hoseo, "It is time to seek the Lord until He come and *rain righteousness* upon you!" Would that all those who remembered India in this drouth which so seriously threatened a general famine might also cry earnestly to the Giver of all good for this 'rain' of 'righteousness', so infinitely *more needed.*

We want the "*rain*," and "*poured out*" according to His promise, "Showers" there are in abundance and we do praise Him for them but they are only an earnest of what is needed and what He is willing to give. One very encouraging sign is the increased spirit of prayer and supplication among us here.

In all the hill station of which I know, where weary, worn out missionaries go for their greatly needed month of rest, there are daily prayer circles which meet to intercede for "the work on the plains," to hold up the hands of those bearing the burden down there, to plead for an out-pouring of grace upon the Indian church and the Home churches, and to gain spiritual strength and uplift for themselves before they return to the needy fields. We have had many answers to prayer too, and praise for them. "Times of refreshing from the presence of the Lord" are surely on the way! Yes, even at our doors. Last week very earnest services for "revival" were held in the Girls' Boarding School at Sialkot; this week among the boys at the "Christian Training Institute," we have word of special services and blessing. Next week there are to be special meetings in the Girls' High School at Dehra Dun and much intercession in many places is going up for them. So the fire spreads. Will you not bespeak it for all of our stations from Rawal Pindi on the north to Gujranwala on the south, from Pathankot on the verge of the "everlasting hills" to the flat, sandy, treeless jungles of Lyallpur? And we would here ask your earnest and importunate intercession for Sialkot Convention and her sisters, the Conventions at Mussoorie and Jubbulpore. Will you not join your petitions to the mighty volume of prayer going up for these, that Satan may be "bound," that the Spirit of God may work with unhindered might and that multitudes may be quickened into "the life more abundant," unto the glory of God?

Your Sister.

MAY MORGAN MCKELVEY.

Landour, Aug. 1, 1907.

For one who is under the necessity of spending half the year away from home, it is difficult to write missionary news without giving it second hand. A few incidents from Mr. Ballantine's experiences, while only common place, may be of interest to your readers; certainly more interesting than my own, which owing to the afore said necessity, pertain almost entirely to my children.

Not long ago, a Maulvie with a crowd of followers made a great disturbance during one of our services with the Christians in a village and notwithstanding efforts to hold our ground, the meeting was broken up. In order to avoid similar experiences in the future in any part of the district, the missionary brought suit against the principal offender, whom the court sentenced to

six months imprisonment, provided he could not make satisfactory amends otherwise. The last I heard of the matter, the Maulvie was sitting at the feet of the missionary begging for mercy and otherwise showing a different spirit from that shown on the occasion of the disturbance. It is safe to assume, that though this man was forgiven, there will not soon be any similar disturbance of our meetings.

Another incident showing the efficacy of the law even when not actually appealed to. One one occasion, one of our native workers was commissioned to pay some of the Mohammedan teachers of our district boys' school their monthly wages. In doing so he neglected in one instance where the sum included the bill for school supplies, to take a receipt, with the result that the teacher afterwards denied having received the money. He was very stubborn about it for several weeks, until learning that the matter was to be taken to court, he suddenly developed a case of conscience or fear which led him to make a very humble confession and to ask for pardon. There is doubt in the minds of some about the propriety of missionaries going to law; but while slow to resort to it, some find it on some occasions a most effective and apparently the only way of bringing about desired results. On one occasion, the case was against two Italian Catholic priests who were the chief parties in a case of dishonest dealing where an engagement between a native Catholic girl and one of our Christian boys was concerned, a goodly sum of money having been paid, according to the custom of the country. The missionary championed the cause of the young man, who was the victim of the dishonest dealing and I am glad to say that the Protestants won the case. The trouble which the young man was subjected to has been an object lesson to others and we have not heard of any recent marriages nor engagements between Catholics and Protestants in our district.

Mr. Ballantine is at present engaged in building the house for which Government made our mission the liberal grant of rupees 12,000. It is to be a home for the Superintendent of the Bawa Lakhan Leper Asylum. The house is to be within half a mile of the Asylum and about 12 miles from Sialkot City. It will be a better center for missionary operations in our district than Sialkot City. We will probably move to our new home sometime during the coming winter. And while we will miss the company of our other Sialkot missionaries with whom we have been so long associated and may not find the companionship of the lepers in the Asylum the most cheerful, the work will doubtless have an added interest.

Sincerely Your Friend,
BLANCH C. BALLANTINE.

Rawal Pindi, July 23, 1907.

Dear Friends:

One of the events of the month in Rawal Pindi was the departure of Prof. H. J. Stewart for America after having completed his three years term of teaching in Gordon Mission College. Our already small missionary circle is thus made smaller; our hope is that the "call of the East" will prove so insistent that he will return to us in a more permanent capacity. His departure caused universal regret among the students and Indian Christian community as well as among the missionaries, as he was very popular with all. Our Bible School has just closed and was a time of reviving and quickening; the subjects this year were missionary as we feel the revival must result in aggressive missionary effort in the Indian church, the thought was to direct this. The classes were well attended and the interest was good and the evening lectures were inspiring and uplifting. We are all looking forward in eager anticipation to the Sialkot convention this year, Sept. 20th, expecting great things to result to the Indian church therefrom. Please pray that this convention may be guarded as well as guided.

JEAN MORRISON.

An Example of Cruelty.

MISS MINNIE ALEXANDER, of the Associate Reformed Presbyterian Church working in our mission.

A most extraordinary attempt at murder occurred some weeks ago in Betal district of the Central Provinces.

A native, Dama Gaike, who had a sick wife grew tired of attending to her wants and took measures to get rid of her. He put his wife on a cart, took her in the direction of a neighboring village and on the way stopped and dug a shallow grave, placed the woman in and partially covered her with leaves and stones. He did not have proper implements to dig a deep grave, but as his wife was only half conscious he thought that mattered little, she would soon be dead any way.

Five days after this a herdsman, while

grazing his cattle near by, noticed that the cows shyed at something and ran away. He went to see what it was and heard a noise from what appeared to be a grave and saw the stones and sticks move. He went away and came back the next morning with a great crowd of people to search out the mystery. They soon discovered the spot and recognized that a human body was there. While they were talking about who it could be that was dead and buried in such a manner, they heard a voice say, "I am not dead." They went nearer and found the living body of Dama's wife. She was asked how she came to be in such a plight, her reply was, "My husband buried me because I was sick." The woman was extricated, sent to a nospital for treatment and lived thirteen more days. Her husband was put in prison.

A VILLAGE SCHOOL, GURDASPUR DISTRICT.

Study for the Month

NOVEMBER—ISLANDS OF THE SEA.

(Sixth and Last Study From Christus Redemptor.)

PHILIPPINE ISLANDS.

Roll call. Temperance items.

1. Geographical study, resources.
2. Brief history, political.
3. Social customs.
4. Protestantism in the Philippines. Need of disseminating the Bible, sufficient reason for the Protestant Church to advance in the Philippines.
5. The opium traffic in Philippines; its regulation; the example of Japan in Formosa.

NOTE.—Societies following the outlined program in this closing study may review the course profitably. Interest as many as possible in brief talks.

FORM OF BEQUEST.

I do give and bequeath the sum of ———dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Editorial.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

What have you put upon the altar for Christ's sake and the gospel's? What part are you taking in the world's evangelization? Are you giving all you can of your earthly substance? Does God ask for *you* as well as your money? If He does your money is of little use unless you offer yourself with it.

To give of one's means for the redemption of the world is worthy; to give of one's self Christ-like. The Divine way to ransom life is to sacrifice life. Are you ready to do that? The Master has need of *you* in His service of Salvation.—*Selected.*

Not only must the missionaries suffer going forth, but the Church at home must go forward in self-denial to the point of suffering. Redemption work, soul saving work cannot be carried on without suffering. If we are simply to pray to the extent of a simple, pleasant and enjoyable exercise and know nothing of watching in prayer and weariness in prayer we shall not draw down the blessing we may. We shall not sustain our missionaries, who are over-whelmed with the appalling darkness of heanthenism; we shall not even sufficiently maintain the spiritual life of our own souls. We must serve God even to the point of suffering and each one ask himself, in what degree, in what point, am I extending, by personal suffering, by personal denial even to the point of pain, the Kingdom of Christ? *Bishop Taylor.*

Of Great Importance.

The month of October is at hand. If all Thank-offering secretaries have done their duty preparations for the ingathering are already made. During the past months most earnest and explicit have been the messages from our Thank-offering Secretary through the columns of the Women's Missionary Magazine and a large distribution of free literature. And yet many there are throughout the Church that do not know of the importance of making a larger offering this year, giving not only the offerings in the Thank-offering boxes but the special gifts necessary if we are to obtain the sum of 100,000 dollars. This sum is not in excess of the immediate needs of the Womens General Missionary Society. The July number of the Women's Missionary Magazine if carefully studied will give much information of the need of larger sums if the Women's General Missionary Society is to prosecute the work committed to it.

Our space this month will not permit us to review all that should be made known to every one. It is of great importance to bring to the altar not only our Thank-offering but our Thanksgiving as well, for do we not commemorate with this sum the blessings and privileges of twenty-five years of blessed work?

The Thank-offering has the advantage of distributing equally to every other department of work the sum required and if money is largely undesignated there will be enough for each field.

And what more can be urged as our privilege? If we believe the command to be from God to provide salvation for

those who know it not, our only course is to obey and the results will always be success.

We are living in days of wonderful opportunities. We can either go or send. God offers us the privilege. May the results of our October ingathering prove our faithfulness to His offer.

Islands of the Pacific.

During 1907 our program for six studies has been of the wonder working miracles of grace among a people little known to the Christian world until last century. We have become acquainted with the most interesting missionary history of modern missions. With this study of the Philippines we close this most fascinating course. More and more we are brought to realize the special privilege of a United Mission study course. We desire to take this opportunity to express our gratitude to those women of our church who have responded to the requests for articles on the study of past year. They have been of thorough preparation and have enabled those who followed the course, to thorough study and interest in these missions.

Personal.

Miss Mary J. Campbell, of our India Mission, after eight years of faithful and valuable service will arrive home for her furlough this fall. The church will welcome her to her much needed rest. Miss Campbell is one of our most beloved and successful missionaries.

Death of Mr. Milne.

A telegram from Buenos Ayres, dated August 22d, announces the death of the Rev. Andrew M. Milne, during forty-three years Agent of the American Bible Society for its La Plata Agency. Since the establishment of the Agency in 1864 Mr. Milne has rendered the very distinguished service of breaking ground and laying the foundations of the Society's permanent operations in all the capitals and in many cities of the ten republics of South America, besides organizing and supervising a most energetic force of colporteurs in a region whose area equals that of the whole United States, including Alaska. He circumnavigated the continent once, crossed the Cordilleras ten times, and passed from the Atlantic to the Pacific or vice versa by sea many more times. His sales of Scriptures with his own hands are literally to be measured by tons, besides far greater quantities disposed of by his very efficient staff of colporteurs.

Yours very truly,
AMERICAN BIBLE SOCIETY.

A Quarter Centennial Opportunity.

The Quarter Centennial certainly affords the woman of the United Presbyterian Church a splendid opportunity.

The word *opportunity* presents in its construction two pictures: "at the door," " at or outside the port."

Two thirds of the women in the church are not in active connection with the missionary enterprises of the church. They need to hear the exhortation of the Apostle "Neglect not the gift that is in thee." God in his Providence sends special seasons when all the circumstances help us to "buy up the opportunity," when the finger of Time points to the open door, when the way is made plain, when many are saying "Come thou with us and we will do thee good for the Lord hath spoken good concerning Isreal."

To each child of God gifts have been given. You may be eyes to those on this way of life. For the sake of God, yourself and humanity "neglect not the gift that is in thee" for opportunity is at the door. And surely the one-third of our women who are now in our missionary societies need to "stir up the gift of God" that is theirs.

Having passed through the open port, the ship of *opportunity* is ready, waiting

for its cargo of blessings that are summed up in Christ. A door is open, a ship is waiting. Shall we "neglect" the opportunity or shall we "stir up" the gift that is given us to the end that every woman in the church may be interested in the mission work of our church and that the Thank-offering of $100,000 may be put upon the ship God has made ready just outside the port and that the church may move forward steadily in with her message of "peace on earth, good will to men."

HAIDEE EWING RANKIN.

Guthrie, Oklahoma.

Chautauqua and Missions.

Some of us have thought of Chautauqua as an educational center and have not connected it with the great modern missionary movements. Yet since the missionary movement is so largely one of education, there is nothing incongruous in the combination of Chautauqua with the United Study of Missions. This is the third year of the combination and the study of missions is now firmly established as a part of the summer course at this greatest of summer schools.

Clustered on the bank of this lovely lake are hotels and cottages, summer homes of every kind and description, accomodating some 12,000 people. The high altitude insures good bracing air, and the place simply overflows with attractions of every kind, musical, social, literary, opportunities to study everything from arts and crafts and kindergarten, to sociology and elocution. But do not such attractions prove distractions when we attempt to present courses of missionary study? We wish you might have seen the throngs of eager women with pencils and note books, flocking to the lectures given each morning and afternoon between August first and tenth.

The morning lecture at eleven by Mrs. Henry W. Peabody took up missionary methods and led to animated and profitable discussions as to the best ways interesting children, young people and women in this greatest work of the Kingdom. Pastors and superintendents began to drop in. The registration reaching to nearly 600 women, showed nineteen denominations from nearly as many states. Mrs. Harry Crane of Cincinnati, who served most ably as Registrar, found that of this number 200 were Methodists, and the Baptists and Presbyterians had nearly 100 apiece.

At the four o'clock hour Mrs. Montgomery, already well known at Chautauqua through her splendid work as lecturer along educational lines, gave her wonderful lectures on "Gloria Christi, an Outline Study of Missions and Social Progress." There were lectures during the week on "Social Unrest in America" by John Graham Brooks, Jane Adams and others who are so bravely fighting for righteousness in our own land; but when it came to the wonders of social progress, one needed just to slip in and listen to this marvellous, magnetic Mrs. Montgomery with her masterly message for missions.

"The best thing we have had at Chautauqua," said one and another of those thoughtful women "we must have it every year." And so said the management, and straightway a Committee was appointed by Dr. Vincent, the keen, progressive President of Chautauqua, and henceforth the United Study of Missions will have place on the programs of the Chautauqua Summer School.

"We cannot go to Northeld or Winona, it is too far," say the women of Western New York, Pennsylvania, Ohio and Canada; but they can come to this central point, with reduced railway fares and moderate rates of board, and they can find there all the best and most important elements of a summer school of missions, with all the charms and attractions of Chautauqua Assembly added.

Fiftieth Anniversary of the Fulton Street Noon Prayer Meeting, Oct. 13--20, 1907.

Without a day's interruption, this historic meeting has gone on for fifty years. In the busy downtown section of the great metropolis of America, this mother of noon prayer meetings has sent forth its beneficent influence until all the nations of the earth have felt its power. During these years hundreds of thousands from every country and clime, have attended this meeting and in answer to their prayers men and women have been redeemed from lives of sin, and multitudes of others have been influenced to lives of deeper devotion and more consecrated service to God. The requests for prayers have come from fathers, mothers, brothers, sisters and Crhistian workers the world around. It's fame and influence have truly become international. Historians of the religious movements of our country are unanimous in ascribing the great awakening of 1858 to the power of prayer, and mention the Fulton Street Noon Prayer Meeting as the starting point of that mighty revival, which swept over a million souls into the Kingdom of God. Having been the instrument of such a wave of blessing for the world, this meeting has endeared itself to hundreds of thousands of people many of whom have remained in touch with the work since its beginning. Judging from the experience of those who are in closest touch with the work, this bond of fellowship in prayer has been constantly growing, and individuals and communities are reaping a havest of blessing as the result of petitions daily ascending from this hallowed spot. For the past five years, a Prayer Circle of over three thousand have daily petitioned the throne of grace for a Worldwide Revival.

Communications have been received telling of marvelous answers to prayer, from every country, state and territory. Notwithstanding the fact that the noon hour is the busiest of the day, the attendance for the past five years has been on the increase and the total attendance during that time has been over sixty thousand, while more than sixteen thousand requests have been sent in from every country of the globe.

Let it be remembered that the meeting has stood, uninterruptedly and uncompromisingly, for the great doctrine of a prayer-hearing God. It is proposed to make this Jubilee Anniversary one that shall tell upon the prayer life of the whole church. To this end, the suggestion has been made that pastors be requested to preach a sermon on some phase on Sabbath, Oct. 13th, and follow this with special days set apart for prayer. In order to aid in securing material for illustration, there is in process of preparation a special number of "The Call to Prayer" which will contain interesting material for pastors to use during said week, and will contain the full program to be carried out during the Anniversary week of the meeting in New York City. This will be sent free on application. It is further suggested that those whose lives have been influenced by this meeting in conversion, in the deepening of their spiritual life or in being thrust out into service for the Lord, send the facts in a brief letter to the superintendent. Do this at once. Last and most important, let Christians be much in prayer that this meeting may prove a great impetus in the prayer-power of all Christians and bring about a greatly needed revival of the prayer-life of the church. Send all communications to Frederick H. Jacobs, Supt., 113 Fulton Street, New York City.

The Other Woman.

By Mrs. J. A. Wilson.

An old Highlander once thought he had solved the problem of how to serve God and Mammon. Being very religiously inclined he did not wish to miss attending one of the week-day preparatory services before Communion. But he could not see his way clear to closing up his shop for the day. So he left his

daughter in charge and to enquiring friends he explained, "I e'en left Janet to wait upon the customers for ye see she's no converted yet."

I wonder if we who pride ourselves on our regular attendance at, and interest in the meetings of our congregational missionary societies, have not been assuming somewhat of Sandy's attitude towards the woman, who, though her name is on the church roll and who is therefore a fellow-member of our church family, has never identified herself with the missionary work of the congregation. Have we not been content to explain her absence from the monthly missionary meeting with something of the Pharisee's shrug, thanking the Lord inwardly that "I am not as these other women or even as this Martha, so absorbed in her household cares or her worldly pleasures that she cannot take time to come to missionary meeting.

According to statistics there are 50,000 women on our church rolls who are not identified with our missionay societies. However much I might like to adress myself to these women and to tell them of what they are missing, it would be useless to try to do so through the pages of this magazine, for the very good reason that they do not read this or any other missionary magazine, and I would be like the preacher who delivered the scolding for the meagre attendance of the congregation at prayer meeting to the faithful few who were present. What I desire to do at this time is to impress on our already devoted missionary workers that they have another duty besides converting the heathen, which is to convert many of their Christian sisters to an interest in missions at home and abroad.

There is a three fold need for the enlistment of these other women.

1. For their sake.
2. For the work's sake.
3. For our sake.

1. Among these other women there may be those who have deliberately closed their ears to the cry of a perishing world. But if we would only take the trouble to find out, we would discover that most of them appear to be deaf and only because they have allowed themselves to be so surrounded by the whirl and bustle and din of worldly affairs that they have not as yet caught the sound of the sobbing of the hopeless multitudes who know not the Son of Man who came to seek and to save that which was lost. The truth of the matter is that many of these women need your pity and your help nearly as much as the heathen. Do you suppose for an instant that the endless treadmill of household cares and duties or the still less satisfying merry-go-round of the fashionable world's pleasures and parties, which fill the days of these sisters of yours, is making up to them for the joy that service for the Master is bringing you? Have you a right to let them stand idly in the market place without showing them the whitening harvest fields and telling them of the Master, the Lord of the harvest who is waiting and willing to hire them as laborers.

"Oh the fair fields where the grape-gatherers go!
Not they the day's fierce heat and burden know.
But we who on the market stones drop slow
Our barren tears, while all the bright hours flow.
Lord of the vineyard, whose dear word declares
Our one hour's labor as the day's shall be,
What coin divine can make our wage as theirs
Who had the morning joy of work for thee."

2. Some things which were reported at the Topeka Convention filled our hearts with joy, while others saddened us. But there was one hour in which the feeling uppermost in our hearts was one of shame. Mrs. E. M. Hill was giving her report as Foreign Secretary, and back of her on the platform, stood a blackboard filled with facts and figures. On one side was written the conservative

estimates of our foreign missionary associations for our part of the work for the coming year. On the other were these estimates cut down to fit the probable income (judging from past experience) of the year. I need not go into detail nor give you the items of these two tables of figures. Suffice it to say that the wrong side of the blackboard showed every new work asked for, with the exception of one, and that a necessity and only made possible by a bequest blotted out. We were made to realize that unless much more money reached our treasury than during last year we would have to choose between retrenchment or debt. These are new and unpleasant words in our W. G. M. S. vocabulary.

It was at this point that Mrs. Hill gave it as her opniion that what was needed to relieve the situation was not so much that the members of our congregational societies, who are many of them giving already to their utmost capacity, should increase their gifts, but that we should make an earnest and concerted effort to enlist the great army of 50,000 women who are members of our congregations but not of the W. G. M. S. A simple sum in arithmetic will give us the amount which would be added yearly to our treasury should we succeed in our effort and the present average of giving per member be sustained. The wrong side of the blackboard would become the right one. It would be no longer a question of cutting down estimates but rather of how to organize work fast enough to wisely use the money provided.

While it is easier to prove by figures what this mighty force of women would accomplish in the financial support of our mission work, this is really the smallest benefit which would result. If the prayers of the twos and the threes have prevailed to bring down drops of blessing on the parched ground, what showers, of blessing may we expect when all the women who have named the name of Christ unite in intercession for our mission fields? With the means to send out missionaries and continual prayers ascending to the God who has the hearts of our young women in his keeping to turn them in whatsoever direction He pleases, we would also have volunteers sufficient not only to fill the vacant places but to develop the new work as it should be planned.

3. Here we come to a tender spot. It is comparatively easy to acknowledge that the other women need us and that the work needs them, but it is a different proposition that we have need of them for our spiritual uplifting and for our growth in grace. And yet if we but honestly consider ourselves and our position we will be ready to agree to this statement also. There are few of our congregational societies which have not settled down into a more or less deep rut. The same faithful few attend the meetings; of that few the same select ones do the talking and praying and planning month in and month out throughout the year. The program committee ring the changes on the old set of subjects and to an outsider our meetings savor of the dry and formal. The same may be truthfully said of many of our Presbyterial meetings and our very annual Convention is in danger of deteriorating into a Medo-Persian carrying out of a program rather than an earnest, eager planning and praying over the all-important work we have on hand.

We need first of all and most of all a baptism of the Holy Spirit. So soon as we receive that, there will be no difficulty in attracting to our company the other women. But we also need fresh ideas, new plans, better methods; we need the questioning of novices in the work to show us our own ignorance of it, that in teaching others we may learn ourselves; we need to have our faith strengthened, our hope brightened, our love deepened by contact with the young enthusiasm of new laborers in the vineyard.

For these reasons and for others which

will suggest themselves let us resolve by patient, persevering, personal effort to persuade the other women in our congregations to join themselves to us in active service. Thus they and we together, our prayers not being hindered, will work side by side till the evening tide and then as one family be gathered home to rest and to reward.

"Little Brothers of Mine."

While the proposed collection of missionary stories to be entitled "Little Brothers of Mine" and to be published by the Women's Board at 25 cents a copy before Christmas time, provided a thousand orders have been received prior to that time, is primarily intended for the Juniors of our church, it will be interesting reading for the Seniors as well.

Some verses by Mrs. Matilda Strang Hyde, entitled "At the Water Wheel" and "The Song of the Water-carrier," written specially for this book give glimpses of Egyptian life and customs in the most melodoius kind of rhyme. "With Taro in War Times" is a charming Japanese story also written specially for us by Miss Charlotte De Forest a bright young missionary in Japan.

Send all order to Mrs. J. A. Wilson, 230 S. Fairmount Avenue, Pittsburg, Pa. Send no money until you receive the book.

IMPORTANT NOTICE!

THE OUTLINED PROGRAMS FOR 1908 WILL APPEAR IN THE NOVEMBER MAGAZINE.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

MOTTO:

STUDY TO SHOW THYSELF APPROVED UNTO GOD.
2 Timothy 2: 15.

STUDY THE BIBLE TO KNOW GOD'S WORD TO YOU
MISSIONS DO WORK FOR HIM.
Daniel 11: 32.

"NOT ONE DOLLAR, NOT ONE HOUR IS MY OWN TO SPEND UPON MYSELF ALONE."

Secretary, Mrs. N. L. Wallace, Glenosborne, Pa.

Our Special Work.

The Support of

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrence, Los Angeles, Cal.

Miss Christianita Totten, Henderson, North Carolina.

WATCH for announcement of reading contest in November number of Magazine.

For You.

"For consider, how great things He hath done for you."—I Sam. 12:24.

The monthly mission circle is one of the places where these great things may be considered and talked of.—Psa. 105:2; 77:12.

Redemption is a great thing. Isa. 44:22; 43:1. Think of it, the whole world was redeemed nineteen hundred years ago. John. 3:16; Ezek. 18:4. If you

have heard this truth, you are to tell others. Are you doing it? Mark 16:15.

Atonement is a great thing; the price paid for redemption. You are responsible if you know. I Pet. 1:18-19. Through the atonement Jesus has settled all accounts against the sinner and we are accepted in the beloved. Eph. 1:6-7; thus a way has been opened up and communication re-established. Thus the sinner is justified and has a new standing before God. Rom. 5 1-2. The old Scotch woman told the truth when she said "nae mon could hae done it and nae mon would hae done it."

Life is a great thing. Through the atonement new life has been given, God's word declares the "life is in the blood." Lev. 17:11. Medical science has demonstrated that the transfusion of new blood will save physical life. Christ's blood imparts new life; a higher quality of life; eternal life. Rom. 6:23. This life is from above. Jno. 3:3.

Love—God has done a great thing in opening heaven's door and revealing Love. It is like the sunlight, warming, enlarging and beautifying the heart and life. The human love is too narrow, not elastic enough. The Spirit is waiting to shed this love abroad in the heart that it may be passed out to a cold, dark, needy world. Rom. 5:5; 2 Cor. 1:22; Gal. 4:6.

You may do a great thing for the Lord who has done great things for you by obeying His word. "Yield yourself to Him" that He may work a Christ-character in you and then reach others through you in our own and other lands.

His call is R A L L Y to the work of developing character and fulfilling the prophecy in Psa. 68:11 r.v. that the uninterested thousands of young women may enlist in loving service for missions.

Yours in His service

Mrs. N. L. Wallace, Sec. Y. W. W.

"As cold waters to a thirsty soul so is good news from a far country."—Prov. 25:25.

Missionary News.

Gujranwala, Punjab, India.
July 23, 1907.

My Dear Friends:—

I want you to know of some women we have had the privilege of teaching. They seemed to feel a need and have a desire to know the way of salvation.

One day as I was reading with the munshi (teacher) of the raising of the son of the widow of Nain, an elderly woman came to me for medicine for her eyes. I went into the tent and treated them and as I began to read again she stood near and said, "Now, I want to know more of the only son." I knew very little Punjabi at that time but as well as I could I told her of the giving of life to the widow's son and that opened the way to tell of that other Only Son who was willingly offered that we might have life. During the telling of it tears flowed freely and she told me her only son had died recently. It was because of this bond of sympathy that she desired to hear the story.

Another day Miss McCullough was talking with a number of Hindu women and told them there was no benefit from the worship of idols. At once one said "Then, do tell me whence I can get benefit." Another good beginning for telling the truth which brings salvation.

In one village where we camped, a woman came to us a number of times. She was a Shansi, or of the thieving caste. She became so interested in the news we had to tell and was quite proud when she could repeat two Bible verses, "Blessed are the pure in heart for they shall see God," and "The blood of Jesus Christ, His son cleanseth us from all sin." I have not seen Sardaron (that was her name) since but she too is on my prayer list that she may be led really to know that these two verses are true and by believing, receive eternal life.

In one company an elderly woman learned, with the rest a part of the thirty-

fourth Psalm and listened intently to the story of how sin first came into the world, but when it came to how the world was to be saved from sin she kept repeating "I don't want to hear about that Man," and persisted in arguing and talking while the other women heard of Him who takes away the sin of the fallen world, but she could not help hearing.

Now, if this had occurred when I only dreamed of India, these women of whom I tell would all be burning and shining lights by this time. I remember thinking how I would love to tell the story of a Redeemer to those who had never heard it, and I imagined their joy at hearing and thought of course they must accept at once.

The childhood desire is still the same and I do love to tell the story to those who have never heard it, but I have learned that all do not receive it joyfully, and very, very many will not accept. And so you may know why we are always asking for prayer, for nothing but His Spirit can make the telling of the story real and a blessing.

Oh, it is a great work, dear young friends, that you are having a part in—this building up of our Master's Kingdom—rejoice in it and be glad.

Yours for the advancement of His cause,

SUE COOPER WHITE.

Another New Society.

On July 12, 1907 the young ladies of the United Presbyterian church of West Middletown, Pa., met and organized a Young Women's Missionary Society. Miss Etta McClure presided. We were addressed by Mrs. Grier and Mrs. Crawford, both of Allegheny.

The Society was organized with fifteen members and we now have an enrollment of twenty-eight. The officers elected are: President, Elsie Ross; Vice-Presidents, Pearl Craig and Mrs. Eudora Smith; Treasurer, Mary Craig and Secretary, Myrtle Caldwell.

We meet at the homes of the different members and have taken up the study of India.

MRYTLE CALDWELL, Secretary.

New Wilmington Missionary Conference.

"Earth's utmost bounds shall hear and turn,
All tribes and realms thy worship learn;"

Were the words that were echoed and re-echoed again and again by the hills surrounding New Wilmington as the members of the Missionary Conference sang the "conference number" at the vesper service, on the lawn at Hillside.

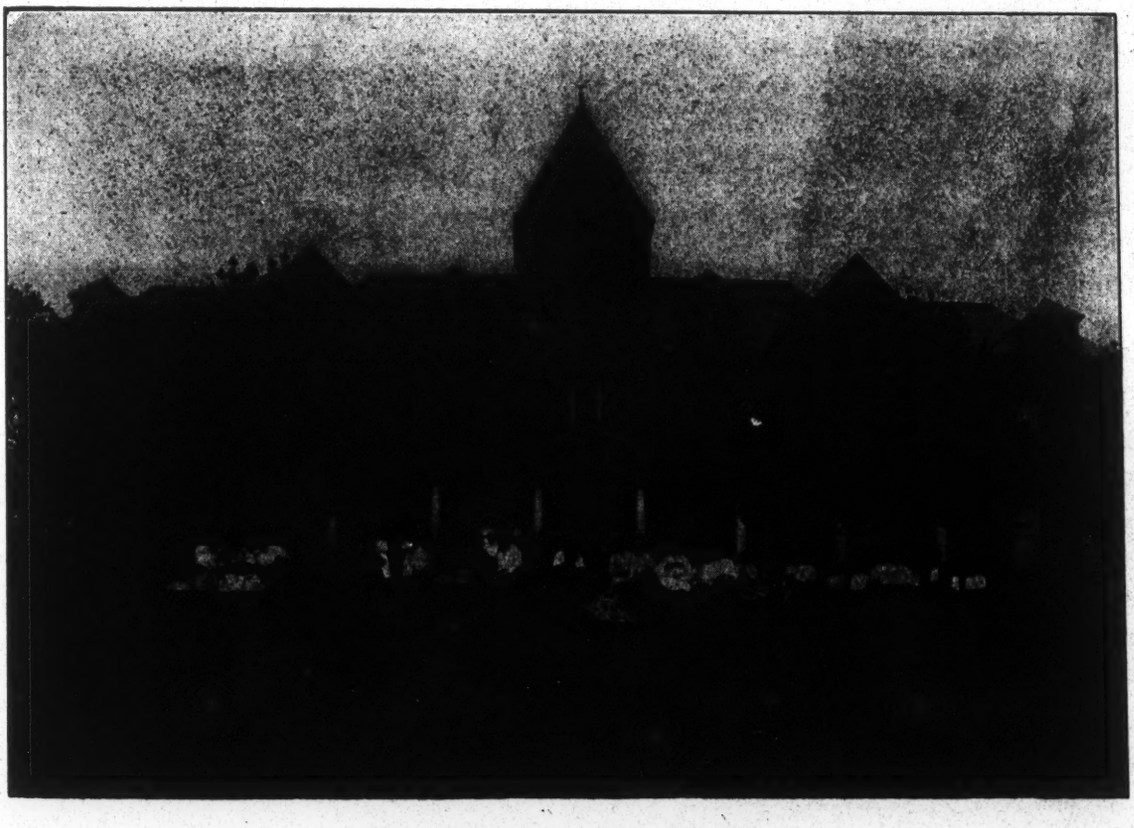
These were among the most helpful and inspiring services of the conference. Here we met in heart to heart talks, and learned that our all must pass through the hands of Jesus to become a blessing; that we are in the hand of God, his saving hand, his guarding hand, his keeping hand; that we are ambassadors for Him and as such are to do not our will but His and to be faithful to His principles; here too we learned, from the lips of Mrs. Alter, sweet lessons from the life of Mary of Bethany. From family prayers, the first thing in the morning at Hillside, through the sessions of the entire day the key-thought of the conference, "That I may know Him," was like a thread of gold running through all and binding all together with a definite purpose.

Day after day as we followed Dr. Joseph Kyle in the study of the intercessory prayers of Jesus and Paul, did we realize the duty and privilege and power of such prayer, and as the burning words fell from the lips of Dr. Russell and Dr. W. R. Wilson we became conscious of "limiting the Holy One of Israel" many times by our neglect along this line. There were four study classes. One conducted by Dr. Watson with "Egypt and the Christian Crusade" as text book. The other three conducted by Miss Loretta Mitchell, Miss Anna A. Milligan and Mr. Earl D. Miller studied

"The Uplift of China" by Dr. Arthur Smith. One could not determine where the best work was done, for every one enrolled declared her class to be the best. However it is certain that much interest was aroused in the subjects studied and a great deal of valuable supplementary information on China was gained from the addresses and informal talks of Rev. Charles E. Patton and Dr. Charles Lewis, returned missionaries from that country. Besides these there were several of our own missionaries present, among them two veterans, Dr. Samuel Martin and Dr. Barr. Rev. E. L. Porter took us with him on a tour of India which was much enjoyed.

The conference hour was spent in considering some of the problems of our life and work, and was led by Miss Milligan on the importance of mission study; Mr. Millikin of the Presbyterian church on methods of conducting mission study classes; Mrs. Mary Clokey Porter told of mission study in the Junior society, while Dr. Watson gave various ways of introducing mission study into the Sabbath-school, and Dr. Ferguson gave a most practical and helpful address on "The Simple Life" that, as one expressed it, was better than Wagner's book.

The closing day was one of the best of the conference with a sermon in the morning by Dr. McClurkin; a testimony meeting in the afternoon at which very many told of the help received at the conference and of resolves made for better service, while some took a definite stand for active work in the field if God opened the way; the message for the evening was delivered by Mr. J. Campbell White in his usual vigorous, practical style.



THE PLEASANT LIFE AT HILLSIDE.

But mention of the conference would not be complete without a word about the delightful social life at Hillside. Mrs. Russell presided, and her kind, thoughtful care provided bountifully for the comfort of every one. On Saturday evening a most enjoyable surprise was given

the guests in the form of a birth-day party, celebrating the second birthday of the conference and the Student Volunteer Band of the college. Miniature suitcases containing slips of paper on which were printed the day verses of the conference and the poem given below were souvenirs of the happy event.

Conference verse:—"That I may know Him."

Saturday: "Lord, teach us to pray." Luke 11:1.

Sabbath: "My soul, wait thou in silence for God only." Ps. 62:5.

Monday: "They that wait for me shall not be put to shame." Isa. 49:23.

Tuesday: "Afterward. . . I will pour out My Spirit upon all flesh." Joel 2:28.

Wednesday: "I will work and who can hinder it." Isa. 43:13.

Thursday: "And I saw the holy city, New Jerusalem." Rev. 21:2.

Friday: "Remember Jesus Christ." II Tim. 2:8.

Saturday: "He who began a good work in you will perfect it." Phil. 1:6.

Sabbath: "That in the name of Jesus every knee should bow." Phil. 2:10.

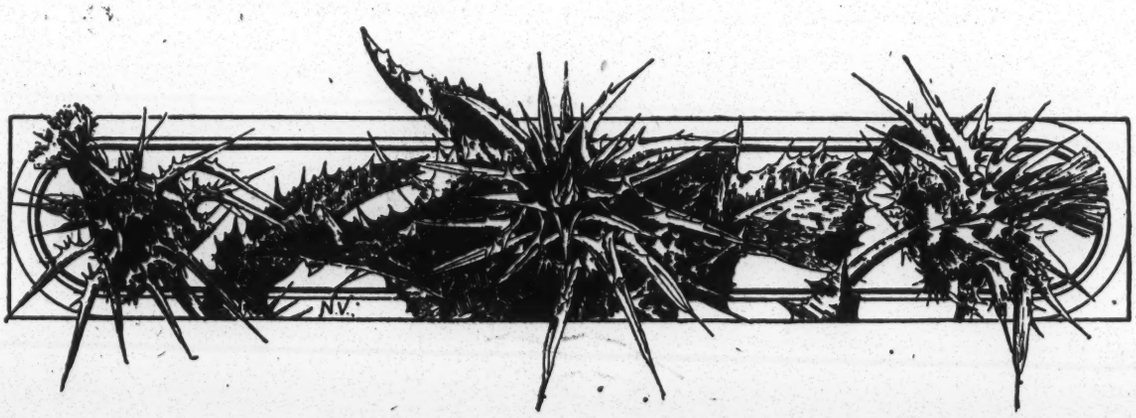
Post-Conference verse: "And they went forth and preached everywhere, the Lord working with them." Matt. 16:20.

Just to let thy Father do
  What He will;
Just to know that He is true,
  And be still.
Just to follow hour by hour
  As He leadeth;
Just to draw the moments power
  As it needeth,
Just to ask Him what to do
  All the day,
And to make you quick and true
  To obey.
Just to let Him speak to thee
  Through His word,
Watching that His voice may be
  Clearly heard.

Just to leave in His dear hand
  Little things,
All that we cannot understand,
  All that stings.
Just to let Him take the care
  Sorely pressing,
Finding all we let Him bear
  Changed to blessing.
This is all! and yet the way
  Marked by Him who loves thee best!
Secret of a happy day,
  Secret of His promised rest.

In the bottom of the case was the Young People's benediction, "The Lord bless thee and keep thee; the Lord make His face to shine upon thee; the Lord lift up his countenance upon thee and give thee peace.—Num. 6:24-26.

NOTE—Miss Christianita Totten's interesting letter will appear in November Magazine.—EDS.



Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

OCTOBER MESSAGE.

October! rich golden October! what hast thou in store for my Lord's cause through the harvest of Silver Thank-Offerings being garnered in!

October! beautiful October! with its sheaves of golden grain from the rich harvest fields of America brings joy and thanksgiving to the hearts of sower and reaper.

As October ends the harvest when the richly laden shocks of grain are safely garnered in, is it not fitting that October should be the one month of all the twelve when the women of the United Presbyterian church should express joy and thanksgiving in observing the annual "Ingathering" of their thank-offering for the cause of missions?

Our Expectation.

That rich golden sheaves of true heart gratitude will be laid at the feet of the Lord of the harvest. Can it be that *even one* who has named the name of Christ will come to the "Ingathering "empty handed—or bearing "nothing but leaves."

"What will we bring for the Lord's acceptance?
What will we give Him for all His care?
Treasures that truly to us are priceless?—
Or, something we feel that we well can spare?
Surely He could not accept with pleasure,
Aught from the hand that withholds its best:—
Guarding most closely the things it prizes,
Willing that Jesus should have the rest."

A Thank-offering Message.

Thinking and Singing the "Old Songs."

A young lady living in the suburbs of an Eastern city was a talented musician, sweet singer and capable teacher of music. For four years she was laid aside as an invalid, unable to get out, play or sing. Her home was rather inaccessible and visitors few. Some friends visiting her not long since remarked that she could no longer sing the beautiful songs she loved so much. Her face brightened up and she said: "No, but I can think of them, and it gives me great pleasure. The one I think most often is 'Count Your Blessings, Name Them One by One.' Oh, I have so many blessings to be thankful for and this fills me with joy."

In these closing days of the gathering in of the Silver Anniversary Thank-offering before November 1907, how many of the seventy-five thousand women who are enrolled as members of the United Presbyterian Church are *thinking* or *singing* the good "old songs" of thanksgiving which many of them learned at their mother's knee? How many are day by day "counting their blessings" and singing in their hearts:—

"O Lord my God, how many are
The wonders Thou hast done
Thy gracious thoughts to us,—above
All other thoughts are gone.
To Thee no one can them express;
If I would them declare—
If I would speak of them, they more
Than can be numbered are."

How many as they try to "name their blesisngs one by one," are moved with grateful hearts to exclaim over and over again:

"What shall I render unto the Lord
For all His benefits toward me?"

How many are preparing to respond cheerfully and joyfully to the invitation of the Psalmist:

"O give the Lord, ye tribes and tongues,
O give the Lord due praise and sing;

A MISSIONARY
ROUND
TABLE
FOR
JUNIORS
Mrs. Mary Clokey Porter

Give strength and glory in your songs,
Come, throng His courts and off'rings bring."

How many will, with hearts overflowing with gratitude, enter the courts of the Lord's house on the coming Ingathering Day and join heartily in singing?—

"To Thee thank-offerings I will give,
And on God's name will call;
I'll pay my vows now to the Lord
Before His people all."

"So we Thy chosen flock
Will ever praise thy name;
With thankful hearts to ages all
Thy praise we will proclaim."

Will not every reader of this message begin now—if she has not before—to cultivate the true spirit of giving in her own heart, and through her example and words, lead others to give? If every holder of a Thank-offering box, from now until the Ingathering of her congregation is held, will enter her closet for fifteen minutes every day and shut the door of her mind from all worldly thoughts and pray to her Father for a heart full of thanksgiving for the blessings with which He daily loadeth her, and for "the mercies which are new every morning," the "old songs" of praise will be sung anew all over the church. When the heart is full of love and gratitude, then will it be wide open to the pitiful pleas that come up from the overworked laborers in all the mission fields for more help in extending Christ's kingdom. Then will young men and women from colleges and seminaries rise up and say "Here am I, send me." Then will God's people no longer rob God of His tithes and offerings, but they will pour them into the Lord's treasury. Then will the women of the church not only do their full part in contributing to the Semi-Centennial Fund for missions and education, and in increasing their gifts through their Missionary Societies, but they will over and above all give to God their true love-offerings—their Thank-offerings—for the work of the Women's General Missionary Society. Then will there be joy in heaven over the conversion of the Christian's pocketbook. Then will be fulfilled the promise: Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3:10.

Junior Question-Box Opened.

What is a Missionary Round Table?

It is an exercise in which several persons take part in presenting the subject of missions.

How many are to take part in this Junior Round Table?

Eight—four girls and four boys in costume.

What mission objects are they to present?

Freedmen; Mountaineers; Foreigners; Indians; Parsonage; India; Egypt; Sudan.

Why should the Juniors be specially interested in these eight mission fields?

Because a portion of the work in these fields has been given in charge of the Women's General Missionary Society, of which the Junior Societies are a part, and to which they give their contributions and Thank-offerings.

What is meant by the arch with its twenty-five bells?

The Women's General Missionary Society was organized twenty-five years ago, and the twenty-five bells stand for the number of years of its existence.

Why are the bells silvered?

Because they are ringing out the news of the Silver Anniversary Thank-offering for missions.

Why are the bells being rung by a girl and a boy?

Because the Junior girls and boys of the church are expected to have a large part in the giving of Anniversary offerings this fall through their pretty pink Thank-offering boxes.

What will cause joy all over the church?

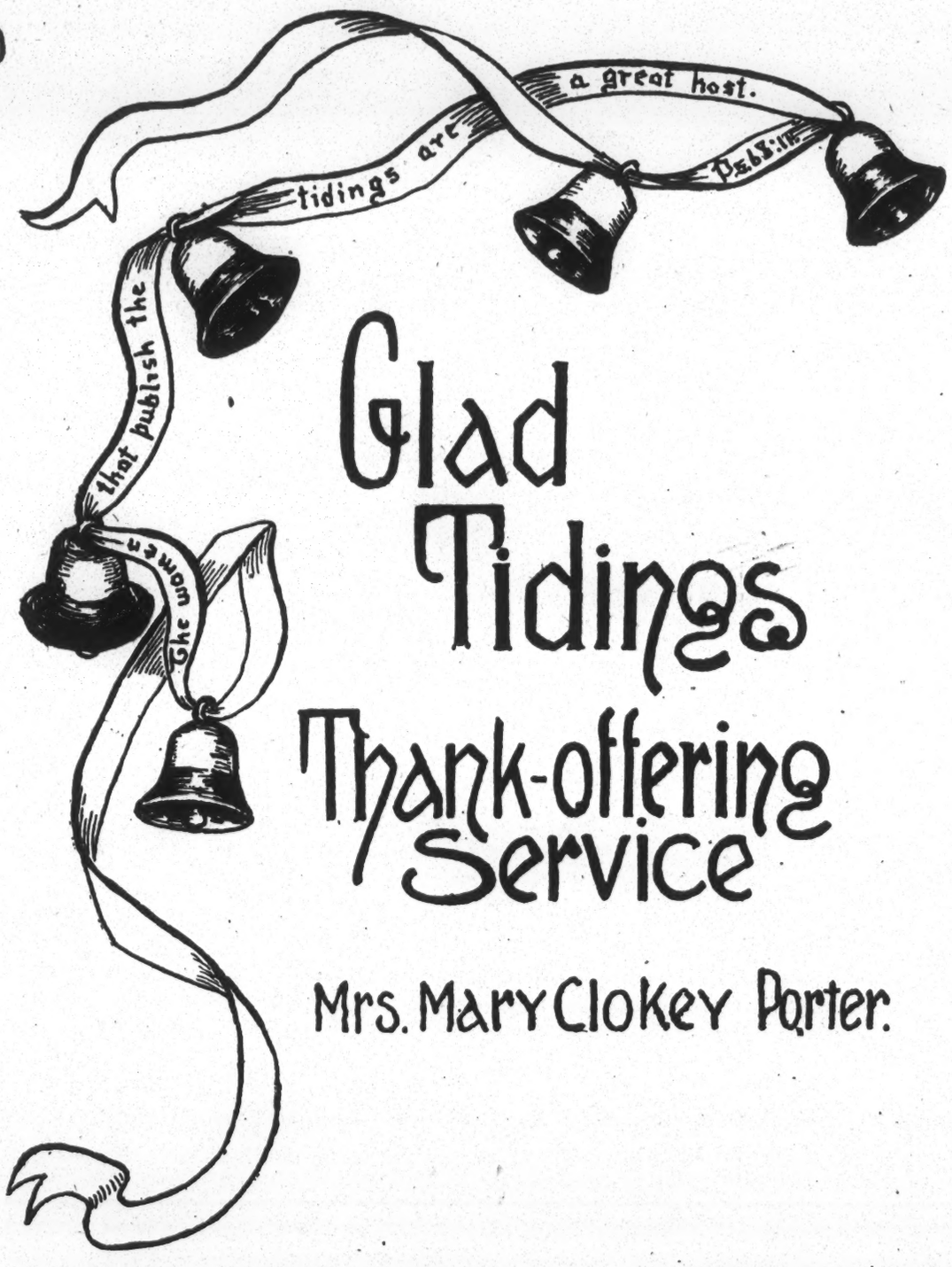
The fact that the Juniors will through their liberal Thank-offerings, give the gospel to the spiritually needy in the mission fields for which the eight girls and boys make their pleas.

Price of:—A Missionary Round Table: per dozen 15 cents; per fifty 50 cents; per hundred 75 cents. Send orders to Mrs. M. C. Porter, Room 907, Publication Building, Ninth street Pittsburg Pa.

Remember!

All offerings should be sent to the Presbyterial Treasurer in time for her to send the full Presbyterial thank-offering before December first to Mrs. J. B. Hill, 5630 Bartlett street, Pittsburg, Pa., Treasurer of the Women's Board.

The treasurer's books close December first and all society offerings paid in after that date will have to be credited on the thank-offering of the following year.



Glad Tidings

Thank-offering Service

Mrs. Mary Clokey Porter.

The above cut represents the title page of the new Senior Thank-offering Service. Price per hundred $1.00; per fifty 65c; per dozen 15c. Every Society should order a sufficient number to supply every woman in the congregation with a copy as a souvenir of the Silver Anniversary Thank-offering of the Women's General Missionary Society to be raised this fall. The amount asked for is $100,000 and it will come in full into the Lord's treasury if every woman will do her full part in praying, working and giving.

Treasurer's Report for the month of August, 1907.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Junior Life Membership	Home for Missionr'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Memorial Hospital	Women's Asso. Work: Home for Aged People	Magazine Fund	Senior Life Members'p	TOTAL.
Allegheny	85 00	208 00	50 00	37 00	10 00													390 00
Beaver Valley	26 00	14 00	13 00	15 00	9 00	10 00							8 00		6 00			96 00
Chartiers	95 00	213 00			10 00	25 00	10 00	10 00					10 00	10 00	10 00			393 00
Chicago		130 00																130 00
Cleveland	15 00	20 00	16 00		15 00													66 00
Concordia	6 00		3 00		11 00													20 00
Delaware	15 00																	15 00
Frankfort	10 00		10 00															20 00
Kansas City	2 00	11 00		2 00	3 00													18 00
Monongahela			131 00															131 00
Puget Sound		10 00																10 00
Westmoreland	5 00	10 00	16 00	10 00	25 00	16 00	4 00	4 00										90 00
Xenia	128 00	382 00	27 00		11 00	10 00	5 00											563 00
Barnet Center C E. S	16 00																	16 00
Norris Square S. S., Phila		125 00																125 00
Mr. and Mrs Paden		50 00																50 00
Mission Study Class 1st Alleg.	85 00																	85 00
Mrs. Isabella B. Rockwell																	25 00	25 00
Mrs H. H. Johnston	10 00																	10 00
Latrobe, Pa.									138 75									138 75
Interest on Funds	290 00				50 00											95 91	80 00	465 91
St. Joseph, Mo.									84 75									84 75
North End, Alleg									77 70									77 70
Clarion, Iowa									50 00									50 00
Winterset Iowa									66 60									66 60
Olympia, Wash									126 75									126 75
East McKeesport									63 83									63 83
Golden, Ill									13 88									13 88
Saxman, Kan									33 30									33 30
Boynton, Indian Ter.									34 00									34 00
Bellingham, Wash.									53 00									53 00
18th Pittsburg									86 00									86 00
Schenectady, N. Y.									100 00									100 00
Reinbeck, Iowa									250 34									250 34
Elmwood, Des Moines									97 12									97 12
Canon City, Col									52 75									52 75
Long Beach, Cal									69 38									69 38
DuBois, Pa									86 55									86 55
2nd Tacoma									33 85									33 85
3rd, Des Moines									50 00									50 00
Ewing, Neb									40 88									40 88
2nd, Topeka									47 00									47 00
Springfield, Mo									105 00									105 00

| | | |

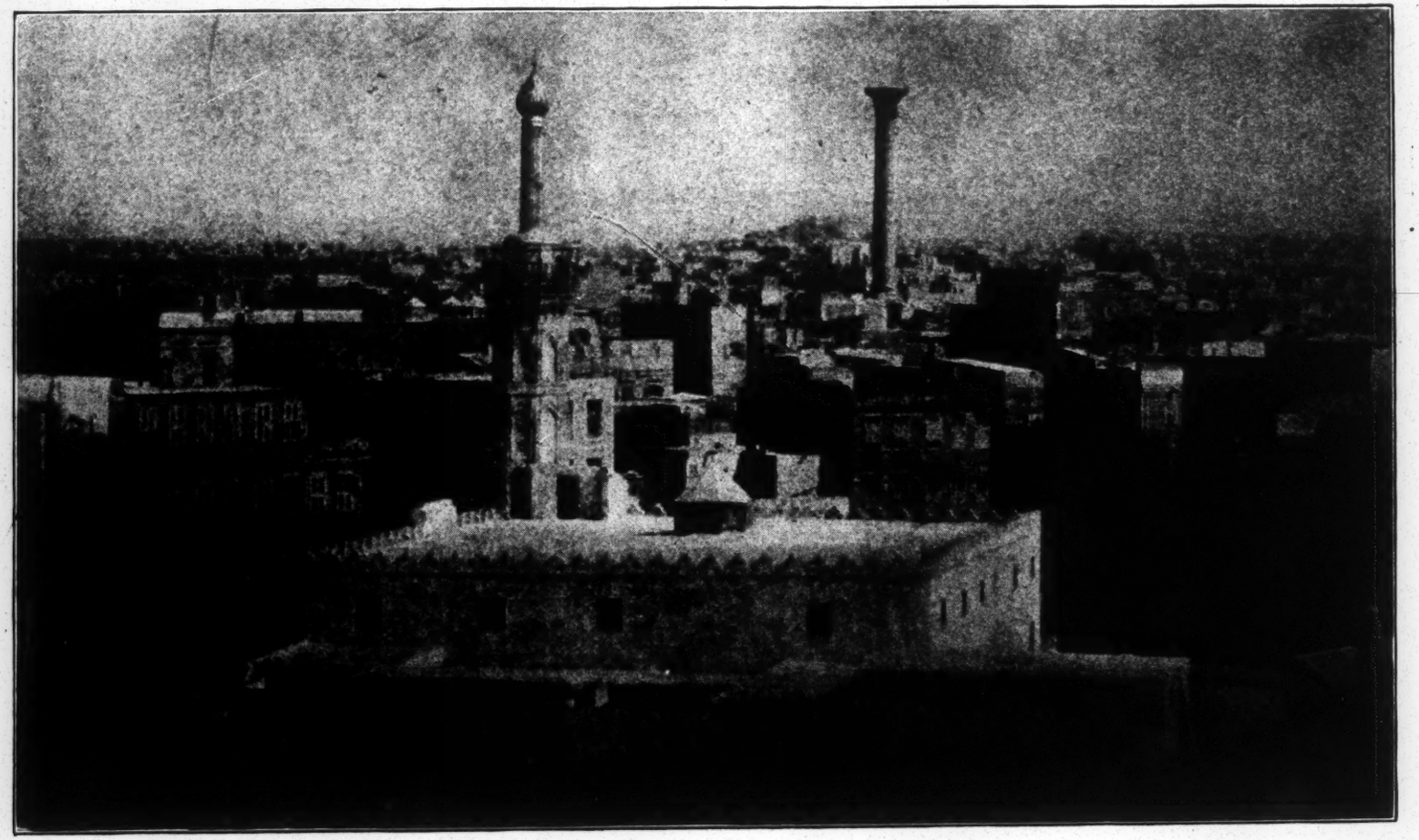
Praise Ye the Lord!

Let us come before His presence with
thanksgiving and
Make a joyful noise unto Him with psalms.

O, Give Thanks Unto the Lord!

Sing ◦ unto ◦ Him, ◦ sing
psalms unto Him: talk ye
of all His wondrous works.

Praise Ye the Lord!



From Blessed Be Egypt.

ALEXANDRIA. A CHALLENGE TO FAITH.

THIS IS A STRATEGIC POINT WHICH NEEDS MORE PRAYER.